sentient and the non-sentient, the real and the apparent.
The True became whatever there is. Therefore is he called
the True. Of that the following verse is given :—
" 7. Verily, this (world) was non-existent in the begin-
ning. Out of that arose the existent. That (Brahman)
made itself. Therefore, is it called self-made. That which is
self-made is verily joy. It is by gaining joy that the creature
•becomes happy. Who could breathe, who could live, if this
blissful one did not exist in the heart ? It is this who gives
happiness. It is only when the creature gains an immovable
footing on this invisible, incorporeal, inscrutable, and self-
supported One that he becomes fearless. When, however^
he makes even the slightest difference in that, then there is
fear for him. That itself becomes the source of fear to the
learned but unknowing person.....***/'
" 9. From whom words with the mind, return not finding
hpi—he who knows the bliss of (that) Brahman fears
nothing. Verily, this thought does not aftlict him—-" Why
did I not do the good ? Why did I do the evil ?' He who
knows this pleases his self with both these. Yea, with both
these does he please himself. This is the Upanishad."

Third Valli.

&t |. Bhrigu the son of Varuna, approached his father
Varuna and said, <f Sir, instruct me about Brahman." He
said in reply, "Food (or matter), life, the eye, the ear, the
sensorium and speech (are means of realising Brahman)."
He further said to Bhrigu,—" From which these creatures
are born, through which they, being born, live and into
which they return and enter, seek to know that well. That is
Brahman." He went through a meditation. Having gone
through a meditation—
^
" 2. He knew *food* (or matter) to be Brahman. For,
from food are these creatures born,
through food do they
being born, live and into food do they
return and enter.
Having known this, he again approached his father Varuna